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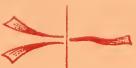
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THE desire that prompted the publishing of this book was, that in a number of ways it might do some good. It will add materially to the treasury of a Church that believes in giving with no stinted hand to the work of preaching the Gospel in other needy lands, as well as caring for every interest at home. It will, through the church history it contains, furnish pleasure to those who cherish a remembrance of the past, reminding them of the faithful servants of God who labored here in other days, some of whom are now in other lands and some in the better land; reminding of the days when though perhaps in simpler form and in ruder structure, yet with as fervent spirit the fathers worshipped God amid the strokes of woodman's axe. It will also serve to show through the views of church buildings it contains, that the christian people of Kalamazoo have just reason for gratitude because of the fact, that while the city has kept pace with the onward march of civilization, christianity has kept pace with the progress of the city.

We desire to speak a word for those whose names appear in the book as advertisers. Through their generous and ready patronage the publishing of the book has been made possible. When you want to buy any of the necessities or comforts of life please consult the advertisements, and you will be directed to places of business where you will receive courteous treatment.

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Wagons and carriages may be said to lead among the manufactures, but they are followed by a long line of other industries, such as plows, harrows, wind mills, springs, boilers, engines, paper, books, a list too large to be given here.

Since 1833, when Arcadia township was divided into school districts, and the first school-house built of slabs, Kalamazoo has been a home of schools. From the small beginning, has come her present magnificent system of public schools, her college, her seminary and private schools, and the efficiency of all shown in the life of her people.



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PARTIALITY for his home has become characteristic of the resident of the burr-oak city. To the citizen of the pretty place this partiality is easily explainable; to the world without it doubtless seems a conceit of egotism, harmless within due limit. For the present purpose I will speak as from a "point of view" midway between the two.

It would have been a difficult task to have chosen a location more suited to the town that was to be, than that selected by Bronson when he platted his little village, making the streets of it broad, and sparing the fair trees of its forest, a delight now to the dweller in it.

The story of the founding of her city is often told by the pioneers of our country; how the first date of settlement is put away back in the twenties when Titus Bronson built his log-cabin home; how all of her earlier history is tradition of wandering hunter, *courieur des bois*, or devoted missionary.

The Indians were fond of the "valley of the boiling pot," but commerce has destroyed ancient trails and bosky homes of early legend, perhaps not wholly to her honor.

The little town grew slowly; in the early thirties it contained but four homes, no one of them in sight of another; but new-comers gradually increase and presently it finds itself a village, and in the dignity of it, discards its early name. So the story may be told after the fashion of towns. Steadily holding fast to the plan of her early beginning, securing to her people broad streets, pure air and water, our city has gained her present place, not unspoken of, known between the oceans for her excellence in three points, curiously characteristic, namely :—The product of her celery gardens, the carriages sent out from her work-shops, and the culture of her people.

Set in the midst of the finest of farm lands, with variety of soil; here fertile prairie, there pleasantly wooded hills, Kalamazoo has possessed the essential conditions of prosperity. How her people have used her resources is shown by the city of to-day.

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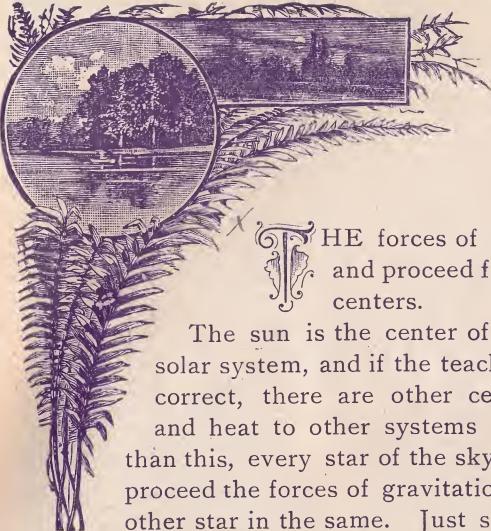


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THE forces of nature collect around, and proceed from certain established centers.

The sun is the center of light and heat to our solar system, and if the teachings of astronomy are correct, there are other centers furnishing light and heat to other systems than our own. More than this, every star of the sky is a center from which proceed the forces of gravitation to tug away at every other star in the same. Just so it is with the forces, intellectual, moral and religious, which affect society for good, they collect around, and proceed from certain established centers. Every school house in the land is a center for the development of intellectual power for the benefit of the individual and society. Our higher institutions of learning are but larger centers of the same kind. Every church in the country is, or ought to be, a center for the development of those moral and religious forces which enter so largely into the highest type of civilization.

These centers are essential to the best conditions of society. How can we have a high degree of intellectual and moral worth among the people without churches and schools? Strong churches of an evangelical type are a blessing to any place. In this respect Kalamazoo is highly favored. It is largely a city of churches, and of a church going people. The Baptist church, with her evangelical and aggressive type of piety is represented by four organizations. The Methodist church, whose type of religious life and thought has been spoken of as "Christianity in earnest," is also represented by four organizations. The Presbyterian church, as substantial in character as she is admirable

in polity, is represented by two organizations. The Congregational church, independent in her spirit and government, and yet paternal in her independence, is represented by one organization. The Protestant Episcopal church, the church of Phillips Brooks, and of Washington, is represented by one organization. The Reformed church with her abiding type of religious teaching and character is represented by more organizations than any other church in the city.

The Roman Catholic church, whose past history runs back through more than a thousand years, and of whose prospective history Macaulay says, "and she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's," is represented by one organization.

Besides these, we have a so-called People's church, Unitarian in form of thought and character; a Disciples' church, one of the kind to which the late President Garfield belonged; and a Lutheran church, whose name is suggestive of a great man, and a great movement. We have also a Jewish Tabernacle which stands for one of the most ancient forms of religion in the world, and out of which has come the world's grandest conception of God.

Without these churches Kalamazoo could not maintain the relatively high grade of life and character which she has. Take away the inspirations and restraints which come from these churches, and society would soon come to be corrupt, and vice and crime would abound, and every sacred interest of the individual and of community would be endangered. If the city shall care well for the churches she will care for herself, but if she neglect them, it will be a sad neglect of her own highest good.

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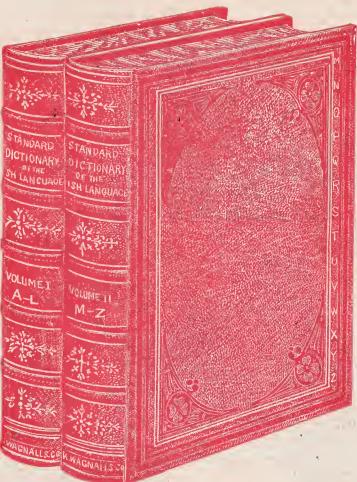
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EAST AVENUE METHODIST CHURCH.

AFTER the First Methodist Church recovered from the effort of building their house of worship, as the number of members increased and as the city spread in the valley and over the hills, it seemed desirable that other preaching places should be established, and attention began to be directed to the territory east of the river, which was rapidly being improved. In November, 1888, the First Church appointed a committee to look up a location—this being the first official action.

In April, 1890, the enterprise was taken up in earnest. Several Methodist families were in the neighborhood. Among them E. J. Phelps, in his new home overlooking the city, whose business ability was enlisted in the work through his lively personal interest in the same, so that to him is very largely due the success which so soon followed. The lot was bought on which the church now stands, at the corner of East and Phelps avenues; and a resolution was passed by the Board of the First Church that if a subscription of \$1,500 could be secured within thirty days, a church should be erected, to cost not less than \$2,500. The subscription was made within the time, and at a meeting one week later, plans for the church were submitted and approved, and a building committee appointed, consisting of Rev. W. I. Cogshall, M. W. Roberts, E. J. Phelps, A. W. Rowley, S. F. Washburn and H. Gerow. The contract for the house was let for \$3,900. The cost of stained glass, heating apparatus, frescoing, church furniture, horse-sheds, the lot, and other items made the entire cost about \$5,500. The church was dedicated by Dr. Barnes, assisted by Rev. W. I. Cogshall and Rev. Moses Hill, Feb. 1st, 1891, at which time subscriptions were taken providing for the remaining indebtedness.

The cheerful liberality of the friends of the movement was shown not only in money for the builders, but in gifts for the sanctuary—among which were the pulpit, three musical instruments, pulpit chairs and small table, silver set and linen for communion service, two lamps and a Bible.

The first pastor was Rev. G. H. Hastings, who arrived in Kalamazoo, January 8th, and remained in charge three months, when he was called away because of the death of parents, and took an appointment in the New England Conference. Rev. A. H. Ranton assumed the pastorate May 9th, followed by Rev. A. F. Hart, at the session of Conference in September, who remained two years, being succeeded in September, 1893, by the present pastor, Rev. W. H. Stacey.

Usually a new church is at first in some sense an experiment; a preaching place is found, a class organized, a mission Sunday School opened. The East Avenue Church was peculiar in that not even a social meeting was held on the East Side until the new church could be occupied, the services at the First Church being attended up to that time. The incorporation of the trustees was Oct. 22nd, 1890. When pastor Hastings took charge, 32 members were transferred at once from the First Church, six brought letters from other churches, and two joined at once on probation. These, and those who have since joined themselves to them, have remained faithful and united. The pastors have been alike men of gifts, grace and usefulness, and there has been a gratifying increase in numbers and good works. There are now 152 members. The Sunday School has 175 members, E. J. Phelps is the superintendent. The Epworth League has 60 members; the meetings are led by different members in rotation. About 28 belong to the Junior League, which is in the care of Mrs. Susie Cornell.

There is great reason to thank God and take courage.

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IT was on the 5th of June, 1835, that Rev. Messrs. Humphrey, White and Jones, in the name and by the authority of the Presbytery of St. Joseph, organized a Presbyterian Church of fourteen members in the Village of Bronson, now the City of Kalamazoo. The following year ten new members were added to the roll, and a call extended to the Rev. Silas Woodbury, who became their pastor. The following year a place of worship was erected under the name of the “Session House.”

It was 24 feet by 40 and a joint stock affair, Messrs. Heydenburk, Kellogg, Trask, Edwards, Winslow and Major Edwards, having united in its erection. This building, which was situated where the parsonage of the First Reformed Church now is between the Postoffice and the Public Library, still stands on Rose street a little North of Main.

In 1840, Rev. O. P. Hoyt, father of our esteemed citizen, Mr. H. E. Hoyt, was installed as Pastor of the church by the newly constituted Presbytery of Kalamazoo. Many of the members had come from New England and were attached to the discipline of the Congregational church, and accordingly in 1842

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such modifications were made in the administration as to admit of the personal preferences of each individual member. Thus for six years the histories of the Presbyterian and Congregational churches were identical.

In 1848, this arrangement ceased, the Presbyterians erecting a new place of worship upon the site of the present edifice, and the Congregationalists continuing for a time in the "Session House."

The following year upon the reorganization of the church, on distinctly Presbyterian lines, there were 51 members, with the Rev. O. P. Hoyt for Pastor, and Messrs. L. H. Trask, F. E. Woodward, and W. P. Barrows, Elders. The following year, Messrs. A. McCall, A. Arms and D. B. Webster were added to the Eldership, and Messrs. Henry Gilbert and Lyman Tuttle elected as Deacons.

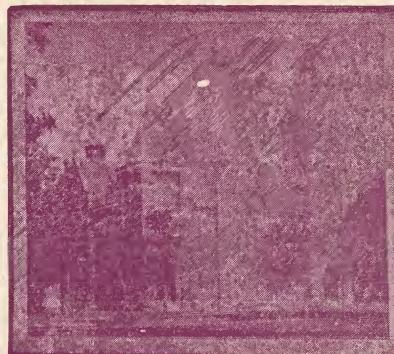
March 14th, 1849, the Sabbath School was organized, with Elder L. H. Trask, as Superintendant. Upon the retirement of Rev. Mr. Hoyt from the pastorate, Revs. J. W. Ray, H. N. Peck, George Willard and E. S. Lacey supplied the pulpit until in Sept., 1854, the Rev. Wm. S. Huggins was installed pastor of the congregation. After a diligent and eminently successful ministry of eight years he was called to his reward. In 1860 the church edifice had been greatly enlarged and improved. The Rev. Edward Strong supplied the church during 1863, and Mr. W. A. Tomlinson was elected Elder.

January the 14th, 1864, the Rev. Job Pierson was installed as pastor. During this ministry of four years, the Michigan Female

Seminary was instituted from which most blessed influences have gone forth, and to which the members of the First church have contributed the sum of \$40,000. Under the shade of its beautiful oaks a mission S. S. was organized by the young ladies of the institution, for which in due time a suitable building was secured, and which under the superintendence, first of Mr. F. S. Hillhouse, and afterwards for many years of Mr. D. O. Roberts, accomplished great good. A larger building being required, the S. S. and some of the members of the First church, at a cost of \$3,000, purchased the lot and erected the building which is now the flourishing North Presbyterian Church. The Rev. J. V. Hilton was Pastor from September, 1869, until July, 1873, when he was succeeded by the Rev. A. K. Strong, D. D., for one year.

The Pastorates of Rev. J. H. France, D. D., extending from 1875-1878, and Rev. Geo. L. Spinning, D. D., 1879-1881, were years of progress. The Rev. Geo. F. Hunting, D. D., was installed Pastor in 1881, continuing until August 1st, 1887. This Ministry of six years tended greatly to the stability of the congregation, and witnessed the destruction by fire of the former and the erection of the present church edifice. The Rev. J. F. Loba, D. D., entered upon his pastorate of three years, July 1st, 1888, which was greatly blessed to the people, and is fondly remembered by them. The Rev. Thomas E. Barr, accepted a call from the congregation, and entered upon

the pastorate February 1st, 1892. Upon his resignation the present Pastor, Rev. John Gray, D. D. was installed May 16th, 1893.



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FIRST METHODIST CHURCH.

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The General Conference of 1840 set off certain territory, including Kalamazoo, into the new Michigan Conference. With forty-three different pastors, the First Church has passed through conflicts and won victories, and grown in strength and influence.

The First Church building was erected between 1840 and 1850. It stood upon the southeast corner of Church Square, upon one of the lots dedicated to church use by the founders of the town. The needs of the growing congregation resulted in the sale of the church and privilege of site to the Reformed Church, and the purchase of the lot on the corner of Park and Lovell streets, where the foundation of the chapel was laid in 1865. For awhile the congregation worshiped in Union Hall, now the Opera House, and afterwards in the Court House. The chapel was put into use in 1867, and the church was completed in the pastorate of Rev. L. H. Pearce and dedicated in the fall of 1869. The cost was large, for it was built in "war times" and a debt remained upon the people for many years. This was liquidated at last, since which the church has been renovated, the chapel being especially improved; a delightful place being provided for assemblies of a combined social and religious nature. Besides being pleasing to the eye, and commodious, the church is pronounced an easy one in which to speak.

For a long time the people of this church have shown how pleasant it is for brethren to dwell together in unity, and the membership now numbers 634. The Sunday School numbers 452. F. P. Ford is Superintendent, and the school is well managed and a valuable adjunct to the church.

The new pastor is Rev. Louis DeLamarter, who is finding his way to the hearts of his people, while also reaching their thoughts and purposes, and the immediate future, as men are able to see it, looks promising for the First Church.

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NORTH PRESBYTERIAN CHURCH.

"At a special meeting of the Kalamazoo Presbytery, convened at Mission Wood Chapel, North Kalamazoo, on Wednesday, March 13, 1878, at 7 o'clock, Rev. J. H. France of Kalamazoo, moderator, Rev. T. O. Marsh of Paw Paw, clerk, the Rev. Alfred Eddy, D. D. of Niles preached a sermon on the 'True Church.' Presbytery then proceeded to organize the North Presbyterian Church of Kalamazoo."

This is the record of the organization of the church which is the subject of this sketch. It was organized with 36 members, nine from the First Presbyterian, two from the First Baptist, three from the First Methodist, three from the United Presbyterian Church of Martin, and 19 on profession. Eight of the original members are still connected with the church.

This church was the outgrowth of the Mission Wood Sabbath School. It was so named from the fact that in June, 1864, four young ladies gathered 12 children under the oak trees on Seminary Hill and there in the woods organized the Sabbath School, and during the summer held its meetings there. But in the fall they went to an old red school house near the river. The numbers increased so rapidly that soon there was not room enough to accommodate all who wished to come. In the summer of 1865, the Sabbath School of the First Presbyterian Church bought the lot at the corner of North Burdick and Ransom streets and built the Mission Wood Chapel. It was dedicated in August of that year and the Sabbath School, which was born under the oaks, matured in the red school house, now found its permanent home. The Superintendent, Mr. F. S. Hillhouse, organized the first prayer meeting in the parlor of his home. In June, 1870, Mr. D. O. Roberts succeeded Mr. Hillhouse as Superintendent, to whose persistent work much of the success of the school was due. In April, 1876, Rev. Elisha B. Sherwood was engaged as a missionary, who spent a year in visiting from house to house, preaching twice Sunday and holding three week day prayer meetings.

Rev. John Anderson was the first pastor of the church, his installation taking place April 21, 1880, and his labors closing in this field in the spring of 1883. Rev. F. L. Rossiter succeeded Rev. Anderson, serving the church well for five years, his pastorate closing in July, 1889. Rev. Edward Warren was the third pastor, his work beginning in October, 1889, and closing in the spring of 1892. Rev. J. Emory Fisher entered upon his duties the first Sabbath of July, 1892. Revival work of Rev. Geness, last fall, was of great help to the church which is now flourishing.

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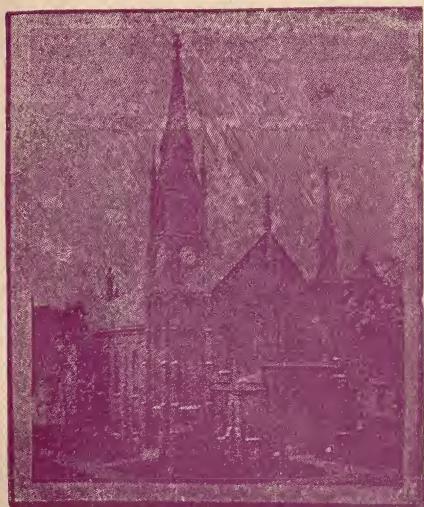
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FIRST BAPTIST CHURCH.
REV. J. A. JOHNSTON, D. D., Pastor.

His pastorate continued until the first of August, 1888.

On the first of October following, the present pastor, Rev. James A. Johnston having accepted the call of the church, began his labor as pastor of the church, whose numbers have increased from the small "handfull of corn," 14, in 1836, to 765 on the first day of September, 1891.

On account of the loss of some of the early records of the church, it is not possible to determine the exact number of members who have been received into the church since its organization, but, as near as can be ascertained, the total number is about 2,650, showing an average growth of nearly one for every week during the 55 years of its existence. In 1888 a large number of the members was dismissed for the purpose of organizing the Bethel Baptist Church, in the northern part of the city, where mission work had been maintained for a number of years, and this church has now a membership of about 251. December, 27th, 1893, 38 members were dismissed and granted letters to organize the Portage Street Baptist Church. This was the outgrowth of the Portage Street Mission, started in 1887. In the spring of 1894, the Douglas Avenue Mission was opened at the corner of North Street and Douglas Avenue which promises to become a flourishing society. January 9th, 1882, the church and society organizations were dissolved, and "The First Baptist Church in Kalamazoo" was organized.

At so late a date as 1852, the church was receiving aid from the Home Mission Society, to enable it to pay its pastor a salary of six hundred dollars per annum, but the amount thus given has in late years been returned many times over in the contributions which have been sent to the treasurer of the society.

Through the benevolence of Titus Bronson, the eccentric founder of the village, the square upon which the house of worship stands was donated as a building site for four churches, and as the Baptist Church was the first to perfect its organization it had the choice of location, and promptly secured the lot upon which the first church, a small frame structure, was soon after erected. With such additions as the growth of the church demanded, this building served its purposes for about seventeen years, when it yeilded its place to the brick edifice which was erected in 1853. This again was re-built and re-modeled in 1871, taking the shape which, with some modification in the lower portion, it retains to-day.

HISTORY OF FIRST BAPTIST CHURCH.

The First Baptist Church of Kalamazoo was organized in February, 1836, with fourteen constituent members, Rev. Jeremiah Hall, one of the number, being chosen as their first pastor, and serving the church in that capacity until early in the year 1843.

March 12th of that year Rev. James A. B. Stone was called to the pastorate as his successor, preaching his first sermon on the 14th day of May, which office he filled until sometime in 1849.

He was succeeded in September of the same year by Rev. Edward Anderson, who was pastor until July, 1852.

After his resignation, the church extended a call to Rev. Samuel Haskell, whose pastorate covered a period of nearly nineteen years, from August, 1852, until April 1st, 1871.

After his resignation, the pastorate remained vacant for more than a year, until May 1st, 1872, when Rev. Marvin G. Hodge, who had been called to the pastorate, entered upon his labors with the church, and remained until October 1, 1878.

Rev. Nelson J. Wheeler, the next pastor, entered upon his work here June 1, 1879, continuing until April 1, 1882.

The vacancy in the pastorate caused by his resignation, was filled by the election of Rev. Henry A. Sawtelle, who began his labors on the first of October, 1882, and remained only one year and three months, terminating his connection with us on the first of January, 1884.

The next pastor was Rev. Myron W. Haynes, who entered upon the work June 1st, 1884.

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HISTORY SIMPSON M. E. CHURCH.

SIMPSON METHODIST EPISCOPAL Church is the out-growth of a Sabbath school that was organized in December, 1881, at the corner of Park and Ransom streets. The First M. E. Church fostered the organization and it grew under the name of the Central M. E. Mission Sabbath School. In May, 1886, the school felt strong enough to furnish the foundation of a new Methodist Episcopal Church. So, accordingly at the third quarterly conference of the First Church held that year it was set apart with nineteen full members and ten probationers. The present name of the church was given, which it has since held. The growth from the time of organization up to the present has been continuous. Rev. R. A. Wright, who has been transferred this year to the Grand Rapids District and stationed at Second Street Church, Grand Rapids, did much through his faithful labors during the past two years to make possible the enlargement of the church building which has lately been accomplished at a cost of about \$3,000. It is now valued at \$6,000. Rev. Clarence W. East, a bright young man who has lately closed a successful pastorate of three years at St. Louis, this state is the present pastor. Under his ministry the church is prospering and the outlook for the future is bright. Under the able supervision of Judge J. M. Davis, who is known to the state as an enthusiastic Sabbath school worker, the Sabbath school continues to prosper.

Services: Preaching on Sabbath at 10:30 a. m. and 7 p. m. Class-meeting, 9:30 a. m. Sabbath school, 12 o'clock. Junior League, 5 p. m.

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HISTORY OF BETHEL BAPTIST CHURCH.

THE beginning of the Bethel Baptist Church dates back to the year 1876 when two students, L. G. Wood and W. G. Clark encouraged and assisted by Mr. and Mrs. Ely, established a Sabbath school and held meetings. An old vacant building on Frank street which had been occupied as a saloon was secured for the service.

Here the work, which in a short time was to yield a grand fruitage was thoroughly organized. For six years the old building was occupied by the society. In 1882 the present building was erected and the work carried on as a mission for six years longer. In 1888 the church organization was formed and named the Bethel Baptist church.

Since its organization the church has been self-sustaining with the exception of \$300 secured from the First Baptist church during the first year. Rev. J. C. Rooney was the first pastor of the church. His work as an organizer, in moulding and shaping the course and spirit of the church and implanting the missionary spirit among the people cannot be too highly appreciated. In 1892 the present pastor, Rev. George K. McDonald succeeded Rev. J. C. Rooney. His labors have been abundantly blessed by God. The church when first organized had sixty-two members, at the beginning of Brother McDonald's pastorate it numbered one hundred and thirty-six, at the present time it is two hundred and fifty. The spirit of unity prevails among the members. The societies connected with the church and in a flourishing condition are the Ladies' Aid Society, Woman's Home and Foreign Missionary Society, Young People's Society, Girls' Mission Band, Junior Union of the Young People's Society and Boys' Brigade. Since its organization the church has raised and paid out for expenses and benevolences over ten thousand dollars, one-tenth of the amount has been for benevolence.

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HISTORY OF FIRST CONGREGATIONAL CHURCH.

FHIS church was formed of fourteen members June 6th, 1835. It was then purely Presbyterian, and continued such until January 1841, when it adopted a rotary session. In January, 1842, it adopted the Congregational form of church government. It remained in connection with the Kalamazoo Presbytery, till June, 1849, when it united with other churches in forming the Kalamazoo Congregational Association.

Rev. S. Woodbury was pastor of the church from its formation till August 1839, and was then dismissed on account of ill health. The pulpit was vacant until April 1840, when a call was extended to Rev. O. P. Hoyt, who was installed June, 1840. He was dismissed to take charge of the Presbyterian Church in June, 1849; the pastoral relation however had been dissolved some months before by mutual consent. In February, 1849, Rev. A. S. Kedzie was called to fill the pulpit. He was installed May 30th, 1850, and was dismissed May 19th, 1853. During the summer of 1853, the pulpit was supplied by Rev. John T. Avery. Rev. Granville Warwell was called to supply the pulpit January 5, 1854. He was elected Pastor, February 9th, 1854, and his pastoral relation terminated February 14th, 1855. Rev. Edward Taylor began the supply of the pulpit Dec. 1st 1855. On the thirty-first day of the same month he was unanimously elected pastor, and was installed February 21, 1856. On the 27th of September, 1863, he presented his resignation and was dismissed by council October 5th, 1863. Rev. Henry Mills was called to the pastorate by vote of the church Nov. 30th, 1863, and was installed April 6, 1864. On the 18th day of October, 1865, his pastoral relation was dissolved. November 27th, 1865, a call was extended to Rev. F. F. Ford who supplied the pulpit until Jan. 1867. July 29, 1867, Rev. Oliver S. Dean was called to the pastorate and labored in that position until Nov. 30, 1873. On the 17th day of January, 1874 a unanimous call was extended to Rev. Frank Russell which was accepted. He was installed May 17th, 1875. He presented his resignation April 7th, 1878 and was dismissed by council April 23, 1878. On May 14, 1878 a call was extended to Rev. W. H. Thomas, who commenced his labors as pastor, Sept. 1st, 1878, which continued until December, 1880, when he presented his resignation. Rev. Charles O. Brown commenced the supply of the pulpit Feb. 6, 1881 and on the 19th of April following, a unanimous call to the pastorate was extended to him. His labors ended the latter part of December, 1886. Rev. W.

A. Waterman having been called to the pastorate commenced his labors June 26, 1886 and closed his pastorate June 28, 1891. Rev. Caspar Wispar Hiatt was called and entered upon his labors April 3, 1892, he terminated the same Sept. 10, 1893. Rev. Thos. E. Barr entered upon a year's engagement for the supply of the pulpit, Nov. 12th, 1893 and on Oct. 15th last, occurred a call to the pastorate of the church which he now fills.

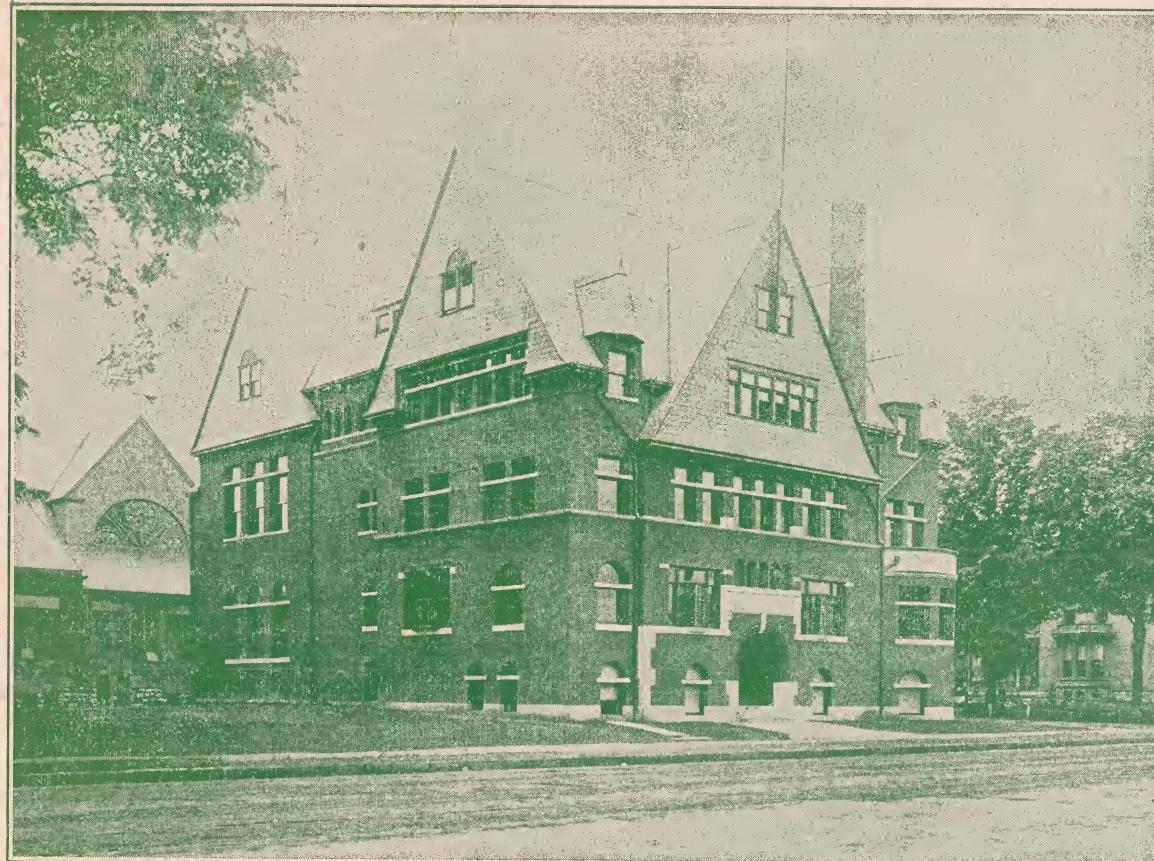
In 1836 a church edifice 26x40 feet was constructed of wood, to which were added fifteen feet in 1841. In 1852 a church edifice forty-four by seventy was built of brick on a very desirable portion of Church square. Such, however, was the increase of the congregation, that enlarged accommodations became necessary, and in 1857 the house was lengthened by the addition of twenty feet. At the same time a chapel was built, 36x24 feet. The interior was injured by fire in the Winter of 1868-9, and during the year 1869 was repaired; the gallery was extended partly round each side and the whole interior neatly frescoed and a good organ placed in the gallery. In 1874 extensive improvements were made about the Chapel, it being considerably lengthened, a study and other rooms cut off, a recess in the rear of the pulpit made for the organ, and the pulpit platform extended forward, giving space for the choir, and in 1880 the main audience room of the Church was reseated and refrescoed, throughout. In the fall of 1883 the chapel and library rooms underwent extensive repairs and refurnishing.

The growth of the place and the increase in the membership and congregation came to require still greater accommodations and during the Winter of 1888-9 arrangements were completed for the erection of a new edifice and farewell services were held in the old building April 14, 1889, when it was vacated, and services were held, during the erection of a new edifice, in the adjoining old St. Luke's.

Our present commodious edifice was completed in June, 1890, and the services of dedication were held on the 22d of that month, when we joyfully entered into our valued possession.

A powerful revival occurred under the labors of Rev. C. O. Brown, in 1885. Large accessions to the membership were also received during the pastorate of Rev. Mr. Waterman and Rev. Mr. Hiatt. The labors of Rev. Mr. Barr so far have been abundantly fruitful and the future outlook is promising.

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